

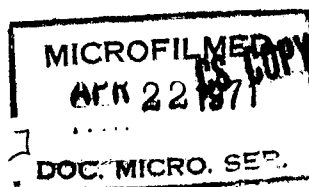
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Re            : <sup>0</sup> General Situation in the Ukraine , spring 1967  
Source            : D.D. of ~~Zynmi~~ <sup>ZYNMI</sup> Vody, near Lvov, at the present in New York, N.  
via # 5 ( the interviews of end June 1967)  
Date            : 9 July 1967

The Source arrived at JFKennedy , New York, N.Y. on 18 June 1967  
from ZYNMI VODY, near Lvov, West Ukraine , Ukr SSR , via Moscow and Amsterdam  
to join for good her two sons and a daughter in the States. At the present  
she stays with her son in New York , N.Y. Source is female, Ukrainian,  
aged 73, widow of a Ukrainian Catholic priest ( died during WW II).  
1945 - 1957 ( ? ) she spent in Pryamursky Kray, Siberia as a deportee  
where she stayed for some time in the same camp area as the present  
Cardinal SLIPYY and twice had the opportunity to confess to him.  
Source was deported from Lvov to Siberia together with her grandson  
VASYLYSHYN Bohdan to be referred to as an additional report as L 1.  
Bohdan's mother into exile in 1944 and a return, she is now  
in the States. His father died during WW II.

After her release from Siberia Source lived in VODY near Lvov. She  
did little travelling, mostly in the Ukraine, and in recent years made  
two or three trips to Kiev. Her memory is as good as for her age, she  
is quite a young old lady, of average intelligence and of  
high school education. She described herself as a more or less active  
member of the Underground Church meaning her contacts with illegal catholic  
Ukrainian priests and nuns. She also had some contacts with Ukrainian  
younger patriotic generation in Lvov and in the countryside mainly with  
her grandson and other young relatives of her. She also was on friendly  
terms with a female teacher by the name Maria Mykhailikha of ~~XXXX~~ STRYY Area  
from whom she got a lot of hear-say and facts on the current situation.  
Maria is a widow of a former UPA officer Ostap LYNDIA who was killed  
in 1944 ( ? ) .

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09 JUL 67

File: 74-124-29/3

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-2-

Bohdan is 26 years old, now employed as a physicist ( engineer)  
at the Atomic Center DUBNA.

Following is the gist of information obtained from the Source:

1. MATVIYEYKO Myron who came from abroad in 1951 had been hiding for several weeks with her sister and brother-in-law in ZLOCHOV <sup>-arcs/</sup> and then was caught by the MVD ( Source uses all the time the MVD for KGB). He was imprisoned first at KRONSTADT FORTRESS and then sent to KIEV. People talked that he was sent by the nationalists from abroad but neither his sister nor his brother-in-law had been arrested. MATVIYEYKO'S brother - in-law is a former catholic priest who had converted to Orthodoxy. He continues his practice as a priest until now. Matviyeyko's sister visited recently MATVIYEYKO twice in Kiev. Source knew all that from people close to Matviyeyko's sister. Source did not think MATVIYEYKO was working for the KGB before his arrival to the Ukraine in 1951 and thought he was just one of the victims caught by the KGB. At least such impression is being created by his relatives and their friends. What MATVIYEYKO was doing now in K<sup>I</sup>ev Source could not say. "Anyway he could be visited by his sister " - was her reply.

cert  
sent to  
Matviyeyko  
✓

2. In 1963 or so there was an attempt by a group of Ukrainian lawyers in Lvov and other cities to "separate Ukrainian Republic" from Russian Federation. These were mostly young people who had prepared a memorandum on the subject to the Supreme Soviet and the United Nations. They were, however, secretly arrested and since then disappeared. Among the Lvov lawyers involved Subject named the two:

KANDYBA, fnu, and  
LUTSEYKO, fnu.

3. Source gave the same version of SHESHORY demonstration of 1965 as other sources before. In her relations, however, HORYNS were

SECRET

SECRET

-3-

directly involved in Shehshory affair and therefore immediately arrested after the demonstration, together with a girl who later on was released. HORYNS brothers were tried in Lvov in April 1966. Source saw herself one of the demonstration near the Oblast Court in Lvov against the Horyns Trial when they had to be brought out from the court. A few hundred people gathered in front of the Oblast Court and demanded Horyns' release. They also shouted anti-Russian slogans. As more and more people were gathering, Militia called fire-brigades and they used water hoses. Thus the demonstration was dispersed.

In Source's opinion the trials and arrests of 1965/66 had just had the opposite result than that the Soviet authorities aimed at. Instead of having frightened, and subdued Ukrainian patriotic sentiment, they gave an additional impetus and were most conducive to awakening the sleeping khakhly". Immediately after the arrests more people talked Ukrainian in the streets of Lvov than ever before, particularly the youth. Most conducive to the awakening of khakhly" was, however, the Fire at the National Library in Kiev in May 1964. Source read the Document on the Fire and the Pogruzha Trial. The news about the fire was brought by a Ukrainian railroad conductor who was working on the RR Line Kiev - Lvov.

3. Source mentioned three main patriotic Ukrainian centers: Lvov, Kiev, and Moscow. There is a group of young Ukrainian intelligentsia in Moscow who stick together and maintain contact with those in Lvov and Kiev. They write poetry and documents like that on Pogruzha, disseminate them, have their typewriters, books and so on. "They are very popular among young people all over the Ukraine. Even the Russians re-write their articles and disseminate them. She was told so by L L and his friends in Lvov.

4. At night of 1 January 1967 there was a student demonstration in Lvov at ~~Ratush~~ <sup>Ratush</sup> Square (old name). Students and young people in general gathered around the Granpa Frost Tree at the Ratush Square and ~~started~~ started singing carols. Then they sang "nationalist songs" and militia intervened. It came to squabbles and brawls with militia. Only at 1 a.m. militia dispersed the demonstrators. The demonstration was of a mixed nature:

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SECRET

-4-

religious and political ,but above all political , explicitly directed aga Russian communists.

5. End May - early June 1967 , during the Middle Eastern "crisis" the situation in Lvov was rather "tense". Some people were thinking of buying some food " just in case", others talked about partial mobilization to be soon expected, still others were telling that already some reservists were called to the ranks. There was a fear that the Soviet Union might get involved in the Middle East and this could lead to ~~the~~ war with America. " Moreover", as some people talked, there was "an old prophecy " that " a young state, very small, whose roots get out of the Holy Land and return to it" will cause the most destructible war that will lead to the end of human race. " As Source explained this kind of "prophecies" are still very popular and widespread among common folk.

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6. ~~Ukrainian writers and poets are very popular~~  
all over the Ukraine. As most prominent among them Source mentioned the late SYMONENKO, Vasil and :

DRACH Ivan, DZIUBA Ivan, and Lina STENKO.

7. During the Kossygin-Brezhnev regime the standard of living improved but politically it was at the present worse than at Khrushchev's time. Still, there could be , of course, no comparison with Stalin's times . People no longer fear the MVD that much as before. Even the trials and arrests of 1965/66 could not return the former "reputation" of the MVD.

8. Ukrainians in the Ukraine have pretensions that emigration is doing too little for them. They demand more action on international forums more direct help to those in the Ukraine, more people to visit Ukraine, more parcels to be sent also. Source asked , for instance, for parcels for Mrs TARNAVSKY of Lvov, widow of Ukrainian General Tarnavsky who led at one time Ukrainian Army against Bolsheviks .

SECRET

SECRET

-5-

This was very important from a political point of view because there is ~~xxx~~ some kind of a cult of the late General among Ukrainians nowadays.

9. There is recently a strong revival of Ukrainian catholic "illegal and semi-illegal" activities in the West Ukraine. The most active are Redemptorists. Rev. Vasyl <sup>U.S. 201</sup> VELICHKIVSKY who late spring 1967 visited Yugoslavia wanted origibally to come to Rome but was refused to. Source knew him personally. SUKHOVOLA and ZYMNI VODY are the centers of nuns with whom Source maintain contact. These are "private monasteries". Source mentioned that recently some young people were "ordained", and also a physician of Lvov, aged 56.

The present policy of the "Underground Church" is the following: Oecumenical Spirit and Dialogue ~~do not~~ apply to the Russian Orthodox because there are more and more KGB agents among the new priesthood;

There should be no crossing over to Roman Latin Church despite some <sup>quiet</sup> encouragement on the part of Soviet authorities as "the only chance" to re-establish catholicism in the West Ukraine;

A campaign is being quietly conducted to induce some of the "converted to Orthodoxy" priests to denounce openly the Orthodoxy and return to catholicism.

There is some criticism lately heard among the catholics in the West Ukraine about the ~~Cardinal~~ Cardinal SLIPYV's "silence" in Rome. They demand more action on his part and are still waiting for his Pastoral Letter for them and his High Mass to be broadcast to them from Rome.

SECRET

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-6-

10. When Sourcee was given her travel papers <sup>in Luv,</sup> she was told that she should not tell slanders against the Soviet Union while in the States. They also warned her that people like herself would be approached by all kind of "dark types" to find out everything negative about the Soviet Union.

11. In Subject's opinion there is a differentiation in people's mind between "nationalists" and "banderivtsi". The latter's reputation has been tarnished somewhat by killings and other excesses that had taken place after the UPA had virtually been liquidated. The term "nationalists" applies practically to all U<sub>k</sub>rainian patriots and is highly respected.

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